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BAPTIST RECORD

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FIELD REPRESENTATIVE

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

A NOTE from Bro. S. G. Cooper mentions that Bro. J. N. McMillin, of Aberdeen, is with him at Tupelo in a meeting, and they are hopeful of a gracious refreshing from the presence of the Lord. May the chief Captain lead them on to a great victory.

A DISTINGUISHING feature of some of our religious newspaper paragraph writers is oftentimes the sacrifice of truth for pungency. Might it not be well for them, if they write in the interest of God's cause, to remember that He "loves truth" not only "in the inward parts," but in the newspapers also.

THE quantity of fruit that is found on the tree is a matter of no little interest, but the feature of greatest importance is the quality of the fruit. So it is with Christians: the quality of their deeds, as characterized by their motives and methods, constitute their chief, if not sole, value with the Master.

DR. B. H. CARROLL is quoted as saying: "There is an alarming tendency in theological seminaries to drift away from the simplicity of the gospel of Jesus, and this sad fact calls for unceasing vigilance." Now, when you put this along with that other "alarming tendency" in Conventions and Associations to usurp the prerogatives of the churches in matters of "doctrine" and "discipline," you have warning enough to put every Baptist in the land on the watch tower in full armor.

Our brethren who are trying to trace our denomination historically, some of them locate its beginning in one place, and some in another. But in our opinion, when they do succeed in tracing it to its true origin, they will find it just where the Lord built it, i. e., on that rock from which the gates of hell should not and have not ever displaced it. We believe this so earnestly that we esteem every effort to prove its continuity from our Savior's time to this, as the purest gold, and that every effort to disprove or discredit that fact partakes only of common dirt.

EXPOSITORY.

CHRIST AND THE ANGELS.

HEB. 1: 5-14.

These verses form a part of the writer's argument to show that

the Son enjoys a pre-eminence above that of the angels. Let this form the subject of our reflection in this paper. The argument is based upon the teachings of the Old Testament. The quotations are given in full. The method employed shows that the Messianic work of the Son, and its results, are a fulfillment of Old Testament teaching. In this he links the Old and the New. Revolution together. The superiority of the Son, the Mediator of the New Covenant, is made to appear from four considerations, all of which are drawn from Old Testament quotations. But before entering upon the consideration of these, it seems desirable that something be said of those supernatural intelligences above whom the Son, as the Mediator of the New Covenant, ranks in ineffable dignity of character and superlative excellency of station amid the splendors of his enthronement. Considering the varieties and types of being below man, there can be no positive certainty that the topmost point of finite being is reached in man. As there are gradations of being in great abundance between man and the lowest forms of life, there is a reasonable possibility that there are gradations of beings above man, outranking him in intelligence and other endowments suited to the purpose and sphere of their being. This presumptive possibility is made certain by the express declarations of the scripture. The comprehensive designation of these creatures is taken from the office which they sometimes fill so they are called angels-messengers. They are called "Thrones, Dominions, Authorities, Principalities, or Governments, and Powers, to denote that they sit upon thrones, exercise dominion, hold authority, preside in government, and are invested with the power necessary for these great purposes." They are created, personal, and spiritual beings, endowed with superhuman but finite intelligence. They are a great multitude, differing in rank and endowments. They are employed in the worship and service of God, rejoicing in his works. They are his servants sent out by God upon missions of love and mercy, or of wrath. The study of the passages, which one may easily find by the help of a concordance, will bring an ample reward for the time and labor spent upon it.

The Son, as Mediator of the New Covenant, is represented as surpassing in dignity of character and position these super-terrestrial beings. This superiority consists in the following:

1. That He is Son. "Unto which of the angels, said he, at any time, thou art my Son. This day have I begotten thee." This language from Psalm 2:7 is associated with a quotation taken from 2 Samuel 7:14: "And again I will be to him a Father, and

he shall be to me a Son." The point in the argument from these passages manifestly is that no such language has ever been used by the Father as respects the angels. They are nowhere

represented as being sons in the obvious sense of these passages.

The Sonship here ascribed to Christ refers to him in his Mes-

sianic activity and not to his

eternal generation. It is the

representative Son of Man in his

exalted position at the right

hand of God, which fills the cir-

cuit of thought in the mind of

the writer. The begetting man-

ifestly refers to the crucifixion,

resurrection and ascension, and

not to the incarnation. The

whole tenor of the Psalm from

which the quotation is taken re-

quires this meaning. No other

can be squared to the historical

situation conceived by the

author of the Psalm. Zion's

King is there represented as

seated upon his throne, the

abiding place of the divine pres-

ence, and from this royal seat he

is overthrowing his enemies.

"From this filial relation of the

Anointed One to Jehovah, the

Creator and Owner of the world,

flows the former's (the Son's)

right to, and expectation of,

universal dominion. * * * Jeho-

vah has destined the sovereignty

of the world to his Son." By

virtue of this divine decree, the

Anointed One of the Psalm, the

Son, represents Jesus as saying

to him, "Thou art my Son; this

day have I begotten thee."

Sonship, the angelic host is now commanded to do the homage of worship at the second coming when the work of the Son shall be consummated, and his empire shall have been established

throughout the entire universe.

The Son has been invested

with regal prerogatives. He is

the King of kings, the Lord of

lords. But no such official di-

gnity has been conferred upon the

angels. "And of the angels he

sauith, Who maketh his angels

winds, and his ministers a flame

of fire; but of the Son he saith,

Thy throne, O God, is forever

and ever, and the sceptre of

righteousness is the sceptre of

thy kingdom. Thou hast loved

righteousness and hated iniquity.

Therefore God, thy God, hath

anointed thee with the oil of

gladness above thy fellows."

Such a kingship is nowhere

ascribed to our Lord before his

incarnation, suffering, resurrec-

tion and ascension. His regal

investiture was in time, in the

unfolded purposes of the ages.

The royal dignity enjoyed by

the Son above that of the angels

is made to appear in that the

angels are subordinate in office.

They are subject to the mandate

of God, and therefore are ser-

vants. He makes them "his

messengers, winds," and his

servants "a flaming fire," or

"flame of fire." The angels are

here made to share the name of

inanimate agencies. "One might

conceive of these elemental pow-

ers, as, at the breath of God,

quickened into living agencies to

do his will, or the living intelli-

gencies before his throne, draw-

ing on a vesture of wind and

fire, resolving themselves into

apparent elemental forces, and

flying off at the divine mandate

to execute his purposes. Two

properties in the angels are

probably emphasized: their sub-

ordinate and ministerial posi-

tion, and their changeableness,

as exchanging their properties

with the elements of nature.

These, therefore, belong to the

rank of servants, and are a part

of the great system of agencies

by which the affairs of the world

are administered. "But such is

not the rank of the Son. He is

not a servant, but anointed

King. He is upon a throne,

wielding the sceptre of right-

eousness, placed far above his

fellow: above the kings, princi-

ples, thrones, dominions and

powers, whether terrestrial or

super-terrestrial."

4. Again, the superiority of

the Son is shown to be

superior in that the angels are

commanded to worship him.

5. Lastly, the Son is superior

to the angels in that he is seated

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now
Lad
Soc
etc

rogative it is to lay aside, as

worn out and useless, what has

worn out under the wear and

stress of time. But in majestic

unchangeableness the Son is en-

throned, undisturbed by the mu-

tations which the cycles of the

ages may bring to the transitory

things of time. Systems may

change on the earth and in the

heavens; worlds may grow old

and decay; the sun, the moon,

and the stars may go out, and

the whole order of the celestial

hierarchies may crumble; but

the Son is the same, and his

years shall not fail. "He is the

Is it Right?

DEAR BRO. HACKETT.—If you will allow me space in the columns of THE RECORD, I will scribble, with the best of feeling, my unprejudiced ideas in regard to an article appearing in *The Baptist Standard* of 7, in "Literary Notes," article seven, which reads as follows:

A novel free art exhibition is being arranged by the ladies' Home Journal for Church Societies. "Ladies' Aid Societies, King's Daughter's Circles, Christian Endeavor Societies, Dorcas Guilds, and Literary and Woman's Clubs." This is an entirely new idea, by which any society, club or circle will be able to give a really magnificent art exhibition, free of charge, to raise money for church and charitable purposes, the magazine to furnish the materials. The novel idea will be fully presented in the October issue of the *Ladies' Home Journal* (Philadelphia, Pa.), and promises to become one of the most popular forms of entertainment in hundreds of homes and churches next winter."

Were it not for these words in the above, "This is an entirely new idea," I would not know where to place its origin. Certainly not way back in Solomon's time, or even in our Lord's day and time, for he said: "Freely give." And give as God has prospered is the only Bible plan for raising money for his cause, and when Christians deviate from that old plan, by giving these detestable sacred concocts, and these sinful church fairs and ecclesiastical entertainments, church suppers, etc., they remind me of one of these gaudy lizards that assumes the color of the tree or leaf it is on. So are these abominable church amusement parasites hiding themselves under religious pretensions, while they are eating out the life of Christianity. "The lusts of the eyes, the

DEAR RECORD.—Seeing the lusts of the flesh, and the pride of life." Brethren, where is a fellowship in our churches, "thus saith the Lord" for these persons living in adultery, it is modern church fairs, sociables, necessary to call a halt; and consider, etc.? What did society sider where we are, and what did we are doing. In some places divorce laws ought to be discarded.

Adultery and Divorce.

T. C. KING.
Purvis, Miss.

Meeting of Union Association.

The Association met at the appointed time with the Philadelphia Baptist church, Lincoln county.

On call of roll of churches, twelve reported, ten absent. The

question of deferring the meeting to some future date was discussed, when it was decided to hold the meeting. The writer was chosen moderator, J. S. Bailey, clerk, and A. J. Short treasurer.

The reports were as good as

we ever had, and the discussions were splendid. Every one

seemed to be in the spirit and

wanted to do his best for the ad-

vancement of the Master's king-

dom. If the churches that did

not report, did as well as those

that did, Union Association

has advanced some in the

work of the Lord, the last

year. Of course, we will not

get full reports from all the

churches, as the mails are so

irregular now.

We did not discuss historical

questions—we made history.

Nor did we discuss men and

their doctrinal views. We

preached as best we could, the

doctrine of the Cross, and the

importance of gospel truth. Bro.

Anding who was to preach the

introductory sermon, was not

present, and the writer was re-

quested to preach, which he did

from Prov. 22:23: "Buy the

truth, and set it not."

The crowds were not immense,

but there were good congrega-

tions at every session of the

body, and two fine congrega-

tions on Sunday. Bro. E. H.

Purser preached at the Metho-

distic church, and the writer at

the Baptist church.

The Association will meet with

the Center Chapel church, Fri-

day before the fourth Sunday in

September, 1898.

S. R. YOUNG.

P. S.—Wish you could have

been with us.

(We regret that we could not

be present.)

Think, had Beth-

aspihre addressed

as being of these "earliest days."

the son of J. Gould. I find giv-

and whose marrieth her which is

in which God addresses

the Union.—Ebs.

ing, Christian and mission giving, in the Bible, but no daicing and buying from Him, for if He ever run a cream stand or lunch stand or opera house while here, He gives us no account of it in His blessed Word.

Instead of the novel becoming the "most popular forms of entertainment in hundreds of churches," let us take His Word instead, and launch out on His everlasting arm, and as "Christ cleansed the temple, let us dis-

card all these sensual, devilish, idolatrous societies, circles, and church fairs, King's Daughters societies and clubs.

Therefore, looking at them as I do, I will not knowingly be a partaker of other people's sins, by either performing a marriage ceremony for such, nor giving my consent and advice to fellowshiping them in our churches. Some of our churches are turned into play-houses, with theater boards, and there is hardly a carnal amusement, from all around the soap-stick, to billiards and dancing, that remain unmarried, for it is a great misfortune to such, I sympathize with my friend caught in such a pickle, yet nevertheless to marry without Bible

"Resolved, 1st. That the immersion of a believer in Christ, and to marry, as though we must please the people in God's Word had said nothing about it. According to the Word, a murderer or a drunkard has as

been brought forward till some Christ's church as an adulterer, and I had as soon fellowship one with "bless me fast," for my ignorance, but, brethren, in the days of Paul and John, and all

of your societies and clubs, mallets charge, to raise money for the church and charitable purposes, the magazine to furnish the materials. The novel idea will be fully presented in the October issue of the *Ladies' Home Journal* (Philadelphia, Pa.), and promises to become one of the most popular forms of entertainment in hundreds of homes and

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the Union.—Ebs.

put away, doth commit adultery." Matt. 19:9. Also see Mark 10:11; Luke 16:18. Now I do not think that God's Word requires a person to live with a partner who is unreasonable and brutal, but it does forbid him marrying again as long as his people as an adulterous wife, whom, however, he still recognizes as his own, and strives to recover from adultery."—Hovey.

And the wronged husband or wife is at liberty to exercise the same forbearance if they choose.

W. P. CHAPMAN.
Virgil, Miss.

The Grenada Deliverance.

I would have written promptly in regard to time, but was delayed in getting a precedent similar to the Grenada deliverance on Martinism. I refer to the utterance of the Convention of 1872, held in the city of Meridian, when the matter of alien immission and pulpit affiliation, as advocated by Dr. Williams, of the Seminary, was vexing the denomination. The following is copied from the Minutes of 1872:

"The following preamble and resolutions offered by Eld. J. A. Hackett were unanimously adopted:

"Whereas, It has been the custom of Baptist churches and Associations, from the earliest days of Christianity, occasionally to set forth in clear and unmistakable language, their views of scriptural doctrine; and,

"Whereas, The present, on account of the manifest tendency to separate from undenominationalism, is a most fitting time for such expression; therefore,

"Resolved, 1st. That the immersion of a believer in Christ, and to marry, as though we must please the Father in the name of the Trinity, is an indispensable prerequisite to a participation in the Lord's Supper.

"2nd. That the proper same

of a gospel church is no less indispensable to administer either baptism or the Lord's Supper, and that to recognize as valid

such administration, is subservient of the distinctive principles of our denomination, everything that is lovely and desirable about noble womanhood. I greatly respect the Christian firmness and fidelity of which we are, and what we do, in matrimony (2), and under the law of the land, we are doing. In some places divorce laws ought to be discarded.

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we ever had, and the discussions were splendid. Every one

seemed to be in the spirit and

BRO. BURRESS' PRECEDENTS

We are not a little surprised that our Bro. Burress, who is usually so discriminative, should have failed to observe how nearly, if not exactly analogous his citation of the action of the Meridian Convention in 1872, with reference to the Theological Council, to the action of the Grenada Convention in 1897 with reference to that same institution. But that he would reckon on that action as in any sense supporting the Grenada Convention in its treatment of the church sovereignty or "Martin's orthodoxy." I cannot act for the following reason:

First, I am not a competent "juror," from the fact that my mind has been made up and my judgment formed for several years as to the merits of Martinism. It is useless for me to travel a hundred miles in order that Bro. Martin explain to me what he believes. He has been explaining for fifteen years. His death occurred on the 21st inst., after a short, sharp and relentless attack of the prevailing fever which has wrought such havoc among the people of many places in our South country.

REV. D. I. PURSER DEAD

The latest news from New Orleans (at this writing, Oct. 33) is sorrowful in the extreme. That our beloved brother, Rev. D. I. Purser, is among the dead, fills us all with inexpressible grief. His death occurred on the 21st inst., after a short, sharp and relentless attack of the prevailing fever which has wrought such havoc among the people of many places in our South country.

Bro. Purser was off on a well-earned vacation when the fever appeared in the city, but immediately returned to his home to be with his people in their affliction. It is said that his ardent attentions to the sick had greatly reduced his strength and undermined his health before he was himself stricken, and that when it was thought by the best of expert experience that the disease had been broken and the patient was in a fair way to recover, it was found that the remaining vitality was too nearly exhausted to allow of recovery. From this, it is quite clear that this noble Christian minister gave himself a sacrifice in disinterested devotion to the welfare of the cause and people he loved so well. His good works had made him known and loved throughout our whole country, and his death will awaken the keenest sorrow in multiplied thousands of hearts and homes. With us it is a personal grief and we mingle our tears with those of the dear wife and children and brothers and sisters who remain, and pray that divine consolations may be their portion.

REMARKS

L. E. HALL

Hattiesburg, Miss.

REMARKS

**W. M. U.
Department.**
(MISS) MARY P. HACKETT, EDITOR

OCTOBER.

FRONTIER MISSIONS.—The Lord sent them "before His face into every city and place, whither he himself would come." Statistics for Indian Territory, Oklahoma, Western Arkansas and Texas: Missionaries, 156; churches and stations, 1,093; baptisms, 2,172; Sunday Schools organized, 110; teachers and pupils, 2,897; tracts distributed, 127,255. Number of boxes, 342; value, \$1,327.28.

STUDY TOPICS.—Necessity of preaching Christ in the undeveloped sections of our land. The self-sacrificing labors of frontier missionaries. "One soweth and another reapeth."—Hearts made glad by boxes sent under auspices of Woman's Missionary Union.

BY THE WAYSIDE.

They are falling by the wayside. For their feet are tired and sore; And they long to feel the shore Of their leader gone before.

Shall they ever find a haven Where their yearning souls may rest? Will they ever hold out faithful?

Till they reach that home so blest!

Oh, these weary souls are burning!

For the promised land they view,

But their weary limbs grow weaker,

And their hearts grow fainter, too.

Shall they fall upon the wayside,

Never again to rise;

Where the world's great toil and sorrow

Always hide the heavenly skies?

O, no; let us help them quickly,

For our help comes too late;

Let us point their kind and gentle

To that precious, golden gate.

"Wouldn't people make al-

lowance for the condition of our

church if it was ever so shabby?"

said Mrs. Camp, glancing around

at the handsomely furnished

room with the stained glass win-

dow in the rear.

"Wouldn't people make al-

lowance for the condition of our

church if it was ever so shabby?"

said Mrs. Fanchier, and after a little more

talk, she carried the point, as

she usually did—the majority

siding with her, the others hold-

ing their peace.

Two days after she received a

note from Mrs. Camp, telling

her she was ready to sell her

Dresden vase she so much ad-

mired on a former occasion. De-

lighted at this turn in her favor,

she hurried over to make the

purchase.

"Would you think five dollars

too much?" asked Mrs. Camp.

"Not a bit of it. I will give

you twenty," Mrs. Fanchier said

lively where rare bits of china

were concerned. Our society

part with it."

I suppose not. All such

articles have a history which

makes them doubly valuable to

relic hunters, and for that very

reason owners are loathe to part

with them."

"Yes," replied her neighbor.

"This piece belonged originally

to my great, great grandmother."

"The very thing for our His-

torical Society," said Mrs.

Fanchier, placing the vase ten-

derly upon the bracket. "Now,

if money would by any considera-

tion—" Mrs. Camp shook

her head decidedly before the

sentence was complete.

"Well"—this slowly—"when-

ever you feel as if you were

obliged to part with it, let me know. Remember, I will pay

you a good round sum for it."

Mrs. Fanchier did not realize

the hurt she left behind. She

was one of the wealthy ladies of

Glenhaven, and accustomed to

having things her own way and

saying what often left unpleas-

ant impressions to which she

was indifferent.

"Obliged to sell it," said little

Mrs. Camp, when her visitor had

left, the indignant tears coming

into her eyes. "As though any-

thing in the world could make

me part with it, I would starve

first."

The next day was Sunday, and

being home missionary day, Mrs. Camp forgot the uncomfortable impression left on her mind by Saturday's visitor, in weighing other matters that were brought up before the church. The demand for help in the West was never more urgent. The pastor's appeal had been earnest and affecting, but the contribution of the morning was so small he decided to defer the matter until the next Lord's Day, hoping more would respond. During the week a few of the members met in the church parlors to talk it over and see what could be done.

"I am of the opinion we had better let the matter rest as it is," said Mrs. Fanchier, to whom this remark was addressed, "but it is chiefly valuable to me because it has a mission." —Ex.

The Sunshine Woman.

When we come to count over the qualities that endear our friends to us, almost all of us think first of cheerfulness. The sunshine man or woman, who brings a bright thought or word, or even a glad smile with them, are always welcome as the slow

"Counselor" do without the new carpets and other fixtures," suggested Mrs. Camp, timidly. "A new carpet for the library and lamps for the Christian Endeavor room we have got to have. There will be many people of note from abroad at the convention, and I for one would be ashamed to usher them into a shabby-looking church." Mrs. Fanchier spoke with spirit.

"Our church is far from that," said Mrs. Camp, glancing around at the handsomely furnished room with the stained glass window in the rear.

"Wouldn't people make allowance for the condition of our church if it was ever so shabby?"

"Our church is far from that," said Mrs. Camp, glancing around at the handsomely furnished room with the stained glass window in the rear.

"I'm not in favor of making any sacrifice here," said Mrs. Fanchier, and after a little more talk, she carried the point, as she usually did—the majority siding with her, the others holding their peace.

Two days after she received a note from Mrs. Camp, telling her she was ready to sell her Dresden vase she so much admired on a former occasion. Delighted at this turn in her favor,

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I suppose not. All such articles have a history which makes them doubly valuable to relic hunters, and for that very reason owners are loathe to part with them."

"Yes," replied her neighbor. "This piece belonged originally to my great, great grandmother."

"The very thing for our Historical Society," said Mrs. Fanchier, placing the vase tenderly upon the bracket. "Now, if money would by any considera-

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The next day was Sunday, and

Mother-Loves.

A dear little five year-old ran up to a very busy mother the other day, said a writer in Harper's Magazine, that comendum of bright, interesting reading material, fashion, and current topics, by which we can keep up with the Magazine and THE BAPTIST RECORD for \$2.25 per year. The Demorest alone is worth \$1.00.

"Mother, mother, does you love me to-day same's as any other day?" she asked anxiously.

"Why yes, dearie. But mother's so busy she can't talk now. She can't spare a minute."

"But, mother, mother, it doesn't take a minute just to give me a mother cuddle."

And at this pleasing request of the child, down went the mother's work, and the girl lay back the mother cuddle she longed for.

"It doesn't take a minute," if we only thought so, for the mother-cuddles that both older

and younger children need for their best growth! We are all busy—so busy with the piled up work that as one anxious mother sighingly said: "I've given up any hope of ever getting through." And often, although

any one can carry his burden however heavy, still might.

Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, pure, till the sun goes down. And this is all that life ever really means.—British Weekly.

A CLUBBING PROPOSITION.

We have made arrangements with the publishers of Demorest Magazine, that comendum of bright, interesting reading material, fashion, and current topics, by which we can keep up with the Magazine and THE BAPTIST RECORD for \$2.25 per year. The Demorest alone is worth \$1.00.

If your subscription is paid up to the present, and you wish to renew, just send us \$2.25 instead of \$1.50, and get both periodicals.

Or, get your friend to subscribe

for THE RECORD, at \$1.50, add 75 cents to this when you send it, and we will send you the Demorest for one year. Who will be the first to accept this offer?

Any one can carry his burden however heavy, still might.

Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, pure, till the sun goes down. And this is all that life ever really means.—British Weekly.

what Agents say.

H. W. Hand. The Scroll is a seller, sure enough.

G. A. Taplin: We are averaging fifty per cent of our showings.

G. T. Kenyon: In my mind the Royal Scroll is the finest subscription article in America.

W. M. Doudens: Shall keep right on with it, because I want to make money, and the Royal Scroll is the work to do it with.

E. T. C. Bennett: Have never seen anything to canvass with equal to the Royal Scroll. It interests all, and none find fault with it.

O. P. Elmel: Never saw such enthusiasm, nor praise of an article before. It is simply marvelous. People to whom we have shown it, talk to their neighbors and even sell for us.

E. T. Smith: The Royal Scroll is the most captivating article ever placed in the hands of an agent.

F. A. Winchester: I ask for nothing better to sell. I want field enough to last me for years.

T. D. Cox: Have heard of the least adverse criticism. Something is wrong with the man who can't sell it.

A. M. Marshall: Everybody likes the Royal Scroll and wants it. Best I ever saw.

E. V. Taylor: The scrolls I delivered were accepted on the spot, usually with the remark, "I could hardly wait until it arrived."

J. L. Walker: I like the Scroll better every day. If it were not the best thing ever sold by an agent, I could not sell it in this community.

R. A. Montgomery: The Royal Scroll is the finest agency article I ever saw. Sold to a lady yesterday, and this morning she ordered another.

Duncan Rule: The best all-round subscription seller in this country.

L. A. Humberd: The one thing that commands our work as much as anything, is the fact that when we contract a man, he sticks, he succeeds and is happy.

A few more "wide awake," intelligent, industrious agents wanted. Good references must accompany application. Full particulars will be given upon application.

W. B

MARRIED.

On the evening of Sept. 26, 1897, in the Baptist church at Moore, Mr. J. L. Wilbanks and Miss Esther Youngblood. Mr. Wilbanks—"Bon" as he is familiarly called—is a very deserving and popular young man, and in winning Miss Esther, the daughter of our county treasurer, he secured a treasure indeed. They are both devout Christians and Baptists.

A FRIEND.

Mr Ira J. Smith to Miss Fannie Ellis, at Harvard School House, in Clarke county, on the 10th day of October, 1897, the writer officiating. The crowd was large; the house nicely decorated, and all seemed to enjoy the evening, and especially the cordial welcome and nice supper at the home of the bride's brother, Ed. J. C. Ellis. May God bless the newly-married couple.

J. L. WILLIAMS.

Christian Advocate (New Orleans) please copy.

A quiet home wedding took place at the beautiful residence of the bride's father, in Utica, Miss., on the evening of October 6, 1897, at 8:30 o'clock. The contracting parties were Mr. Frank W. Osborne, of the firm of Long & Osborne of this city, and Miss Carrie D. Ferguson, daughter of Mr. W. J. Ferguson, president of the Utica Bank. Only a few friends were present to witness the nuptials, which were solemnized by Rev. I. H. Anding. These young people have a host of admiring friends. We wish for them all the blessings essential to a long, useful, and happy married life.

I. H. A.**Sadie Steward**

OF KINGSTON, N. Y.

Cured of Spasms by Dr. Miles' Nervine.



THE many cases of spasms, St. Vitus dance and epilepsy that Dr. Miles' Restorative Nervine has cured, would alone give this great remedy wide reputation. Mrs. Walter A. Steward, 113 Broadway, Kingston, N. Y., says March 3, 1898, "In 1893, while on a visit to friends our little girl was taken with spasms. We hastened home to our family physician. He did all he could

but failed. We called several physicians but the spasms continued, her tongue became partially paralyzed and the doctors said she would never talk again. Night and day we watched the poor little sufferer, and tried every remedy we saw advertised for such cases but got no relief. We began giving Dr. Miles' Nervine, and after taking four bottles she was running about as well and happy as ever."

"Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants."

DR. MILES' MEDICAL CO., Elkhart Ind.

If you, your baby, or your horse has colic, Dr. Tichenor's Antiseptic will cure it and don't you forget it.

BETTER THAN QUININE.**Hughes' Tonic**

(PALATABLE)

The Old Reliable, SURE CURE for

CHILLS AND FEVER

TRY IT. Don't take any substitute. 2 sizes, 50c. and \$1. For Sale by Druggists.

JOHNSON-PETTET CO.
(Incorporated),
Louisville, Ky.**ADVICE TO THE W. C. T. U.**

**Physical Culture Lecturer
Endorses Paine's Celery
Compound.**



Miss Lucy H. Hitchcock, lecturer, department of physical celery compound is best known, culture, Woman's Christian Temperance Union, Vermont, women whom it has made well, wrote on May 16, last:

"It affords me pleasure to add for other remedies: Paine's

celery compound is best known, culture, Woman's Christian Temperance Union, Vermont, women whom it has made well, wrote on May 16, last:

they are every city town, and village in the country.

No one can pass the newspaper regarding the healing effects of bulletins without being reminded

Paine's celery compound, upon how slight a thread the best of an exhausted nervous system, men holtion to life. The slight

Aug. 12, 1897, she wrote: "As

a rule I do not endorse med-

icines, but I believe Paine's cel-

ery compound to be of a differ-

ent order from the ordinary

medicines. Facts cannot be dis-

pated. I have derived so much

benefit from the compound that

I am glad to heartily recom-

mend it, hoping others similarly

afflicted may be relieved. Any

medicine that will relieve suffer-

ing humanity is a blessing to

the world."

A blessing to the world!

Paine's celery compound has

been proven to be the one great

remedy that really makes people

well. This estimable woman,

whose Christian work is earnest,

directed toward the better

ment of others, and whose emi-

nence in the W. C. T. U. makes

her advice of great value, plainly

indorses Paine's celery com-

ound.

The amount of poor health on

every hand is something shock-

ing to every one who stops to

think. Hundreds of men and

women in every neighborhood

are to-day carrying about with

them a needless load of ailments

that a thorough refreshing of

their nerves, a purifying of their

blood, more sleep and more reg-

ularity in the bodily functions

would completely do away with

Paine's celery compound will do

all this for sick and ailing men

and women.

A "hear-say" reputation may

be given to the best medical

men and women do not wait until

they are on their backs as

people once did. The more in-

telligent part of every com-

munity has found out the ines-

surable benefit to be derived

from Paine's celery compound,

when one is worn-out, nerve-

irritated, and "out-of-sorts."

The little ills, the beginning

of neuralgia and rheumatism,

the "all gone" and tired feel-

ings, show the immediate need

of purifying the blood, and re-

freshing the nerves. The direct

and energetic way Paine's celery

compound overcomes sick and

nervous headaches, dyspepsia

and heart troubles, as it does all

other nervous disorders, has

compelled the admiration of the

medical world from the start.

Headaches, rheumatism, neu-

ralgia, lassitude, feelings, and de-

bility cannot exist when intelli-

gently met and corrected by this

greatest of nerve and brain

strengtheners. No remedy ever

kept the confidence of so large a

body of inquiring men and

women. Try it.

A. GRESSETT

DEALER IN HIGH GRADE

Pianos and Organs.

From now until Jan. 1, '98, we will sell, for cash, nice

Parlor Organs. Two set reeds, octave coupler

and up to \$200, including book and nice plush stool.

Church Organs. Two set reeds, octave coupler

\$30, \$35, \$40, \$50, \$60, \$75, and up to \$150, with stool.

Satisfaction Guaranteed

Or money refunded after ten days trial.

REFERENCES: MERIDIAN NAT'L BANK.**The Gressett Music House,**
2332 Front St., Meridian, Miss.**Mobile & Ohio R. R.****The South's Great Short Line,
REACHING
St. Louis, Chicago, St. Paul, Omaha**

Kansas City, Detroit, Toledo, and all points North, East and West. Cairo, Memphis, New Orleans, Mobile, Nashville, Chattanooga, Birmingham, Atlanta, and all points in Florida and the Southeast. Connecting at Mobile with steamship lines for south Florida, Havana, Cuba, and West India points; Mexico, Central and South America. Tickets sold and baggage checked to all points in the United States, Canada and Mexico.

Double daily trains between St. Louis and Mobile, carrying elegant Pullman Palace Sleeping Cars with drawing room and buffet. Also clean, easy-riding day coaches on all trains, making quick time and sure connections. Fastest freight service in the South.

SOUTHBOUND TRAINS.

NO. 1.	NO. 3.
Leave St. Louis.....	7:32 p m.....
Leave East St. Louis.....	7:43 p m.....
Leave Cairo.....	1:55 a m.....
Leave Union City.....	4:58 a m.....
Leave Humboldt.....	5:43 a m.....
Leave Jackson.....	6:38 a m.....
Arrive Meridian.....	8:08 a m.....
Arrive Mobile.....	9:25 a m.....

NORTHBOUND TRAINS.

NO. 2.	NO. 4.
Leave Mobile.....	5:30 p m.....
Arrive Meridian.....	10:48 p m.....
Arrive Meridian.....	10:59 p m.....
Arrive Jackson.....	8:08 a m.....
Arrive Humboldt.....	8:41 a m.....
Arrive Union City.....	10:18 a m.....
Arrive Cairo.....	12:50 p m.....
Arrive East St. Louis.....	12:40 a m.....
Arrive St. Louis.....	7:44 a m.....
	7:48 p m.....

For tickets, rates, timetables and other information, apply to

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